

AN ACCOUNT

Of Mr. *EDWARD SCLATER's*

RETURN to the Communion of the Church of ENGLAND:

And of the RECANTATION he made at the Church
of *St. Mary Savoy*, the Fifth of *May*, 1689.

Dr. BURNET, Bishop of *Sarum*, Preaching the Sermon there that Forenoon.

By ANTHONY HORNECK D. D.



Those, who have Power and Authority to command me, thinking it requisite, that Mr. *Sclater's* Return and Reconciliation to the Church of *England* should be made publick, in Obedience to their Order, I shall impartially set down the Beginning, Progress, and the Publick Declaration he made of his Outward Repentance; I say, Outward. for the Church judges not of things Occult and Inward, and by that means, give the Reader an Opportunity to exercise his Charity. It was about the beginning of *April* last, that Mr. *Sclater* sent a Friend of his to me, to desire me to admit him to the Communion at the *Savoy*, and the Motive alledged, was, That he had not only given my Lord Archbishop of *Canterbury* Satisfaction in the Sincerity of his Repentance, but was ready to make a free and formal Retraction of his former Errors, before me, and to assure me, that nothing but Conviction, and Evidence, and a clearer sight of the Truth, had wrought this Conversion in him; & the Reason, he said, why he chose to Receive the *Eucharist* at the *Savoy*, was, because he intended to live thereabout, in a House of his own, and there to betake himself to such an Employment as he should be capable of.

The News of his Repentance, though the juncture of Time was Temptation enough to suggest some *idea's*, which might incline me to a Smile.

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yet I entertained, with all the Gravity and Seriousness as became a Divine, and a Christian, that ought to be pleased with the coming back of a straying Sheep, and much more of a Shepherd who had lost his way.

But the Admission of such a Person, tho' never so penitent, appearing to me a matter of more than ordinary Consequence, I soon resolved, not to determine any thing, till I had consulted with my Diocesan, the Lord Bishop of London. I was willing enough in the mean while to hear the Reasons and Motives of this intended Change, which, upon Enquiry, I found to be these, That he had been mistaken, deceived and deluded, with plausible Arguments, and specious Pretences, and hopes of finding greater Truth and Piety, and Severity of Life, in the Romish Church, than in our Communion; which mistake he was now so sensible of, that he was ready to retract any thing he had said or writ against the Doctrine of the Church of *England*. And when hereupon I acquainted my Lord Bishop of London with these his Confessions and Protestations, his Lordship was pleased to refer the whole matters to *his Grace the Lord Archbishop of Canterbury*, under whose Jurisdiction he had lived a great part of his time, and to whose Cognisance and Determination the Difficulties, attending his Re-admission into the Church, did more immediately belong. After this, *his Grace*, being importuned, and earnestly intreated, to declare his final Resolution, and to order the way and manner of a publick Acknowledgment of his Faults, *his Lordship* was pleased to desire Mr. Gee to gather out of Mr. *Sclatter's* Book the most Offensive Passages, with an Intent, to have them inserted in his Recantation; and Mr. *Needham*, *his Grace's* Chaplain, at the same time, was ordered to take notice of such Confessions, and Penitential Acknowledgements, as Mr. *Sclater* had made in his Letters and Addresses to *his Lordship*, in order to make his Retraction full and comprehensive, and Satisfactory to the Auditors and Spectators, before whom it was to be read and pronounc'd; and in the framing of this form of Revoking his Erroneous Doctrines, I was commanded to assist, which I was very ready to do, It being very agreeable to my Inclination to promote, and wish well to all Acts of Christian Charity.

This being done, and dispatch'd on *Saturday* the Fourth of *May*, and Mr. *Sclater* giving his Consent to the Retraction we had drawn up, and *his Grace* approved of; Mr. *Sclater* accordingly appeared next day at the *Savoy*, and after the Morning Service was ended, just before the Psalm was sung, in a very full Auditory, and in the presence of a very great Throng of people, and in the Hearing of my Lord Bishop of *Salisbury*, who

who did me the Favour to Preach that Morning, with a Loud and Audible Voice, and with Tears flowing from his Eyes, Read, Pronounced, and Repeated, the Recantation which you have at the end of this Relation.

An Acknowledgment of this Nature, I thought, could not but be surprising to a Congregation, who had no Notice of it aforehand; and therefore to prepare them for the Retraction, I spake to them in the words following:

' Beloved Hearers; By Order and Direction of my Superiors, I am to acquaint you, That there is a Person in this Congregation, who having some time since deserted the Communion of the Church of *England*, and gone over to that of *Rome*, and now detesting what he hath done, sensible of the Errors of his Ways, doth earnestly desire to be re-admitted into the Bosom of that Church, which he hath forsaken.

' The Person, thus penitent and sensible, is Mr. *Edward Sclater*, late Vicar and Minister of *Putney*; Touch'd with a sense of the Offence, and Scandal, he hath given to the Church, both to the Clergy and Laity, and all the Members of the Church of *England*, he chuses to appear this day before this Congregation, publickly to profess his unfeigned sorrow for that great Offence, to make some Reparation for the Scandal.

' It was about *Christmas* last, when he made his first Application to the Lord Arch Bishop of *Canterbury*, and adress'd to him several Letters, Declaring his abhorrence of the Popish Doctrines in general, and those particularly which he had offered to defend in a Book published to that purpose, together with the Motives that oblig'd him to think of forsaking that Erroneous and Idolatrous Church, into which, through mistake of their pretended Piety, and Ignorance of the Danger of their Doctrines, he had been drawn and enticed.

' His Grace, after due Consideration of his Protestations, and Promises, was at last content he should be admitted to Lay-Communion, injoyning withal, since he had reproached, calumniated, abused, offended and scandalized the Church of *England*, to make a publick Recantation of his former Erroneous Tenets and Opinions, which Penance, (if a Duty may be called so,) he is ready to perform this day before you all. It's very probable there may be found abundance of persons, who will be loath to extend their Charity to a Belief of the Reality and Sincerity of his Return; but to such I must crave leave to say, that as it is not for us to usurp the Authority of God, who alone is the Searcher of all Hearts, so till we see manifest Proofs to the contrary, our Religion binds

us to believe the best, and to forgive, and receive him as a Brother:
 Brethren, If a Man be overtaken in a Fault, ye which are Spiritual,
 restore such a one in the Spirit of Meekness, considering thy self, least
 thou also be tempted; Gal. 6. 1. This was the Rule the Apostle gave
 to Churches of Galatia, and it would look very strange in us, if we
 should not follow that direction, especially, when our great Master hath
 charged us, Take heed to your selves, if thy Brother trespass against
 thee, rebuke him, and if he repent, forgive him, and if he trespass a-
 gainst thee 7 times in a day, and 7 times in a day, turn again to
 thee, saying, I repent, thou shalt forgive him. Luk. 17. 3.

Were it so, that the Ancient Discipline, especially that of the African
 Church, had been kept up, the Penitent, who appears before you,
 have submitted to a far more more rigorous Task, even the Religious
 Hardships of some years, before he could have been admitted to the
 Holy Eucharist, but the reviving of these Ancient Severities, being
 rather an Object of our pious Wishes, than a thing practicable in this
 Iron Age; a publick Retraction, Confession, Acknowledgment, De-
 claration and Protestation, before an All-seeing Eye, and in the Face
 of a whole Congregation, is as much as can be rationally desired.

And now Mr. Sclater, having thus told your Case to the Congregati-
 on, I do intreat, desire, and admonish you, to confirm what I have said,
 by your own free, deliberat, and considerate Profession before many wit-
 nesses.

Mr. Sclater, the degrees of your Sin, ought to be answered by the de-
 grees of your Sorrow, and Contrition; your Apostacy hath been pub-
 lick, and your Repentance ought to be so too. And may the God and
 Father of our Lord Jesus Christ, who sent his Son into the World to save
 Sinners, and to call them to Repentance, give you a Repentance, never
 to be repented of, that your future Conversation, and blameless Life,
 may do as much good in the World, as your former example hath done
 harm.

*After this Preliminary Discourse, Mr. Sclater read, in the hearing of the whole Assembly, this fol-
 lowing Retraction.*

I Edward Sclater, late Curate of Putney, being unfeignedly sorrowful
 for the Sin I have committed, and the Scandal I have given, by my late
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shameful forsaking of the Communion of the Church of *England*, and joyning my self to that of *Rome*; and having made my most earnest, and repeated, supplications to the most Reverend Father in God the Lord Archbishop of *Canterbury* for his Permission, to make the best reparation I am able, for the great injuries done to the Church by that my Scandalous Defection, in hopes of being again admitted to Communion in her Holy Offices, Do here, in the presence of the All-seeing God, and under most serious Apprehensions of Judgment to come, heartily and freely, make the following Acknowledgement.

First, As to the Romish Doctrines, concerning the Infallibility and Supremacy of the Pope, or Church of *Rome*, and that Salvation cannot be had out of that Communion: I do utterly Renounce them, as contrary to the Word and Truth of God. And I do unteignedly Assent to the Doctrine of the Church of *England*, set forth in her 39 Articles of Religion.

Moreover, I utterly Disown all those many false and scandalous passages contained in that unhappy Book, which I styled, *Consensus veterum*; heartily wishing, I had never published it. More particularly, I Renounce those disparaging and false Expressions, concerning the Rule of Faith, and the Use of it, in the Church of *England*. For whereas I there wrote, That the Canon of Scripture in the Church of *England*, was *no other, but what* her own Members *were pleased to allow*; that the *Private Spirit* was the *Support of the Protestant Faith*; and that I myself, whilst in that Church, *might have Choice of an hundred Faiths in Her*. I am now fully convinced, That the Church of *England* does receive the very same Canon of Scripture, and the same Creeds, which have in all Ages of the Church been most Universally received, as containing all things Necessary to Salvation: And that She has due recourse to the Ancient Fathers, and the Authority of the Church; as the most effectual Means for repressing the Extravagancies of each Man's private Spirit, and for the maintaining of Truth, and Peace, and good Order in the Church. And having now more seriously considered these Things, I sincerely think, the Testimonies of the first six Centuries to be most fairly interpreted by the Divines of the Church of *England*, and must own, That I myself did alledge them very partially and corruptly, in behalf of Transubstantiation, and other Errors of the Church of *Rome*.

Secondly, Whereas the usual Boastings of the Romish Emissaries had made me hope, to find an Eminent Piety in that Communion; I most freely profess, and I speak it from my own Observation of two years and upwards,

upwards, that That Religion has approved it self to me utterly contrary to my Expectations.

My own Devotion was so effectually checked, that altho' Mass was said most days in the Week in my House, yet I did not Receive for several Months together, nor found any Inclination to do it: Because I could never believe, that there was neither Bread nor Wine remaining after Consecration. Nay, the oftner I saw the Elements after Consecration, the less I could believe it, tho', I confess, I strove my utmost.

My whole Family frequently complained, that they were nothing bettered by the Service, it being performed in *Latin*. And, do I what I could, they could not understand what was meant, nor what themselves were to do, while the Priests were to Officiate.

I found the Priests very zealous for gaining Profelytes, but very negligent of their proper Charge. They would spend hours every day, upon Wavering Protestants: But scarce Catechise Children once a fortnight. and then too not above half a quarter of an hour, and without any Exposition.

I found, what I did not believe before, that Confession was practised by them, as a means to gain Awe and Authority over the Laity, (the Priests pretending a Right to know every thing that was said or done in the Family:) And yet it was neglected by themselves. For they would celebrate Mass without it, altho', to my knowledge, they were guilty of very heinous Sins. So that my Expectations of an extraordinary Piety in that Communion, were very far from being answered.

Thirdly, I do sorrowfully, and with Shame acknowledge, That my seeking and accepting a Royal Dispensation to receive the Profits of Ecclesiastical Perferments, when I knew my self incapable by Law, and was perswaded in my Judgement, that I ought not to Officiate; and yet at the same time paid another for doing what I thought He ought not to have done, was a just occasion of very great scandal, and might have proved fatal to the Church and Kingdom, if many had followed my wicked example. My best Plea is, (if I may mention any) That I did not then discern the secret Intrigues of that mischievous Faction. But I hope, no Pious and charitable Heart will conceive, I can now be so blind, as not to see what every Man sees; *viz.* That their Aim and practices tended to the Subversion of All that was either Law or Religion.

After All, I am sadly sensible That what I have heretofore said, written, and

and done, may justly render my Sincerity suspected, even in these my Confessions. But, if a diligent search into the Secrets of my own Soul, If a deep affliction of Spirit for what is past, If the strongest Desire of being reconciled to that Communion I have so wickedly forsaken, If the firmest Purposes of evidencing all these by suitable Actions for the future, be Proofs of being sincere; I am sure, I am so, and I desire your Charity in Praying for me, (and may the Almighty graciously answer your Prayers and mine!) that as the Church does compassionately receive me into her Communion; so God will be pleased in Mercy to ratifie her Act, and Receive, me, a Returning Penitent, to his Pardon: And grant, that I may recover his Favour, and the Assistances of his Holy Spirit, that my Repentance bearing some proportion to my Crime, the remainig part of my Life, (short as it is like to be) may be spent in his True Faith and Fear, and to his Glory. And I do here, in the presence of God, his holy Angels and this Congregation, protest, that I have done all this freely, without Equivocation or Reservation, and do solemnly promise and Oblige my self, to continue in sincere and constant Communion with the Church of *England* to my Life's End.

EDWARD SCLATER.

ADVERTISEMENT.

TO give Light to some Passages in the Historical Part of these Papers, and to let all Men see, with what Earnestness Mr. Sclater sued for a Reconciliation, and what Arguments he went upon, to convince himself of a necessity of returning to the Church of England, it is thought fit to add some of his letters written with his own Hand, both to his Grace the Lord Archbishop of Canterbury, and others, who were known to him, in order to his being Re-admitted to our Communion.

LETTER I.

To Mr. Hutchins, Chaplain to the Right Honourable the Earl of Danby.

Dear Friend,

WHen my Observations for two Years and upward, below mentioned, had made me reflect upon the Doctrine of Infallibility, so wounded mortally by their own practices, I found I must needs lower the Notion, or be engaged in impossible Work of making Contradictions true. I think it cannot be denied, but the Church in every Nation is so far irrefragable, that it is Unchristian to contradict Her in the least undecent manner, but am perfectly

perfectly convinc'd by the present Bishop of *Lincoln's* Book, that the Romish Church has infallibly allowed and approved of many, not only Errors, but Unchristian ones. That I did not see this so well before, was, perhaps, in the Providence of God; that I might see it the better now. I shall be highly to blame, if I ever cease to be truly sorrowful for the unhappy Want of his Informations.

Yet, that I left the Church of *England* for Interest, I utterly disclaim; and assure you, That I was not so short sighted, nor so little vers'd in their practices, to be any thing dazzled with that prospect: I knew several Instances long ago of their not only neglecting, but avoiding, those they thought they had secured, for fear of Applications of that sort: Besides, I have declared to several, that it were not at all prudential in them, to encourage proselytes upon that account; for so they might have many Converts, and few Christians; many for the Loaves, and few for the Bread of Life. Nay, so far have I been from making any such Application, that a Noble Lord of that Communion can be my Witness, I assured him, I never would make any, and, I am sure, I have been as good as my word; it is some small comfort to me, in the midst of my hearty Sorrows for my Fault; that my Fault is, I think, so much the less. 'Twas not Gain I aimed at, but their Piety, (as I was misinformed) surpassing all other Communion in the World.

The name of a Church of that extent, pretended to be so united in all the Truths of the Holy *Jesus*, and withal, so full of Piety; as all their Writers boasted of, methought, was as glorious a prospect as this World could yield; and well it were if there were such an Heaven upon Earth; Who would not be glad to see it? Who would not be more glad to be in it? But I now conceive, it must be our prayers, because as yet it can be no more than our Hopes; for in my own House, I have had one Priest at one time so eager for the Pope's Infallibility, even *extra Cathedram*, that he has plainly assured me, I should beyond Seas be Burnt for an Heretick for my contesting against it: And another, as eagerly at another, condemning the former for his fierce insisting upon a Point, that might give disgust, and impede their progress in making Proselytes.

Having too rashly swallowed the Doctrine of Infallibility, (God of his infinite Mercy Pardon my Rashness) my main inquiry was the Eucharist; a point, of all, the most difficult, that was Dazzled with its sublimity, will not be a wonder to any Man: That it is mysterious, every good Christian

Man will say; nay, that it is *Tremendum & Mysterium*. Now that one Man highly distasted at the low Expressions of some Protestants, should fly too far from them, is just as natural, as, that another equally distasted with the Doctrine of Transubstantiation, should fly as far from it. This, I humbly conceive, states my Case.

Nor was it long before I found, I had taken too far a flight, I could with ease believe as Real a Presence as they would have me; if they will call this Transubstantiation, I should not disbelieve it, but I could not give over my Faith to the annihilating the Elements; nay, the oftner I saw it after Consecration, the less I could believe it, tho', I confess, I strove my utmost to force my Faith up to it, but it would not do. Here I began to condemn my own Rashness, and inconsiderate Precipitancy, nay, to think I must at last become an Infidel, and believe little more than that there is a God (which even Nature it self would teach me) when I must believe, God bids me believe, what I began to find every day more and more impossible for me to believe. Here I began to mistrust I had mistaken Zeal and fervent Expressions of some of the Fathers concerning this high Mystery, quoted in an unhappy Book, for the ancient Doctrine of the Church, and that I must lower their high Raptures to a more intelligible and rational Sense.

So that since *Whitsontide* last, tho' Mass was said most dayes of the Week in my House, yet I have never Received, and, more than that, could not find in my self much inclination to Receive.

Antecedent to which, you know, is Confession, which I began very much to mistrust was a mere piece of Formality, as practised by them, specially as to my own particular, with whom it was not enough to confess many idle Words, many angry Expressions to my Boys when unruly or undiligent, but I must name a particular Sin, or I could not be absolved, one at least, (I suppose he expected a huge matter) But my one served turn, and then the business might be done. I could not well tell the Hearts of them, but it seemed to me, either a way of giving Absolution very easily, or else the squeezing out a particular, they might, if they please, make use of, toward the obtaining the greater Power over us, and keeping us by consequence in more Awe; especially when I also considered, That two other Priests, guilty, to my knowledge, of more heinous sins, than, I bless God, I had any to confess, received every day, without Confession or Absolution, (unless they could confess and absolve themselves;) however, I could not but account their so officiating rather a Desecration than a Consecration.

To tell you, that I was never throughly satisfyed in the Points of Liturgy in an unknown Tongue, and non participation of the Cup, is but to tell the plain Truth. I must confess, I huddled them both in to the Power and Authority of the Church, and so their Arguments went the easier down. But as to the first, I found manifest ill Consequences from it, my whole Family, besides my self, not only totally Ignorant of what was meant all the while the Priest was officiating, but, do what I could, at a loss in what they had to do themselves, and the still complaining, (my Wife especially) that she was nothing satisfy- ed or bettered. But one thing I cannot ommit: She was visited with mil the violent Pain of the *Sciatica*, we both of us desired the Priest to pray for ease of her Pain, which he refused with this uncomfortable Reply, That she must bear what God was pleased to lay upon her. I thin could not but think Counsel, tho' very good, without Prayers of the a Y Church, very uncomfortable. Perhaps, his Breviary had no such pro- my vision in it. Tho' at the same time the little Children would frequent- ly go to their Manuals and Beads in her behalf

A third Observation I made, was, of their almost utter neglect of informing and instructing those under their Charge, (it was enough, it seems, they were so) seldom, sometimes not once a fortnight, Cate- techising tender little Ones, and when they did it, a short foddering, in F not above half a quarter of an hour serv'd the turn, and that without any Explanation either of Question or Answer. But yet, to give them their due, if they could find one abroad that would so listen to their discourses, as gave them any small hopes they were to be prevailed up- on, they would spend hours every day with them; but this, methought look'd like stealing of Sheep, and starving of Lambs. To back this, their Negligence was altogether as great in other Duties of a Family, for even on *Sundays* not one word but the Mass, and then all their Work was totally done: Not so much as calling us to Prayers in the After- noon, nay rather signifying to us the no necessity of them by their con- tinual Absence from us at the time we were at them, but frequently taking a walk at that time.

A fourth Grievance was, That in our Discourses, especially the Sub- ject of Praying for the Dead, I told the Priest, That every time I said *Requiescant in pace*, I could not for my Heart forget my dead Mother: He asked me, If she was a Catholick? I told him, No. He replied, Sorro

I must not by any means use that Prayer for her. 'Twas very harsh, I thought, and so much uncharitable, that it seemed to me unnatural; I am sure, she led a better Life than he, more Just, more Devout; and believe, her Ignorance will plead for her before the great Tribunal more effectually, than all the Sanctity he had in him.

Nor was their Carriage in my House less troublesom and unhandsom, as this single instance (among many) may sufficiently make appear. One of them finds one of the School boys very fit for his purpose, and his Office was, When this Priest at any time should be absent, to observe all the Family without exception, and to give him an account, when he came home, of all that had passed, or had been spoken: Which my Wife chiding the Boy for, the Priest managed him in it in these words: (Why, is there any thing to be said or done in this House, and I must not know it?) This was he a Yoke upon me I never so much as dream'd of, for, till then, I thought of myself Master of my own House, and my House my Castle, tho' never after so long as I had such an overtopping Dominion over me.

That these Particulars can be reconcileable with that Piety I expected to find in that Church, I shall for ever think impossible: So that as to the Unity of the Church, I must conclude, it must consist, (Pardon the newness of the Expression) in being Nerv'd and Sinew'd to Dissenting Members in Fundamental Points and Charity: And I can now easily conceive, how Errors and Ignorance might creep into the Church, whilst the ancient Governours of that Church were more eager of Dominion, than careful of Doctrine, and their Inferiors aimed more at Gain, than Godliness.

Sir, These, as I told you in my last, are but Personal Observations in my own Family, but *ex pede Herculem*, whatsoever the Learned Writers of the Church of England have Writ of their more publick Exorbitancies will now easily find belief with me upon the score of these, which my own experience has found too true. When his Grace shall, according to his wonted Candour, receive this unfeigned account of my Disgusts, I hope, he will assure himself, that my Repentance is as unfeigned and sincere, as these are so true, that I can safely take my Oath of, before any Judicature in the whole World, a thousand times over. In the mean time, I do assure him, I condemn myself greatly, and cannot enough, for my unadvised and rash embracing that Religion, that has approv'd it self to me so utterly contrary to my expectation. I have nothing to assure him of my unfeigned Sorrow for my Fault, but the words of my Mouth. God only knows the heart,

Heart, upon all the Examination I can make, I am unfeignedly sorrowful for it. None but our Saviour knew the Hearts of Enemies, yet his Church by his command have alwayes forgiven Penitents. I presume none will be a greater follower of his Example and Precepts, than my Mother the Church of *England*, whose Pardon I as comfortably hope for, as I humbly beg it, I never yet heard her Clemency deny'd it: I humbly beg her to admit me to her Communion, upon the Terms the Primitive Church admitted the ancient *Lapsi*, whether of the Clergy or Laity.

L E T T E R I I.

To His Grace the Lord Archbishop of
C A N T E R B U R Y.

May it please Your Grace,

A Ccording to what you have been pleas'd to Command, I have sent You my unhappy Book, and also my firm Resolution to retract all, or whatsoever in it shall be thought fit to be Retracted. In the mean time, as I have signified to your Grace already, so I again repeat it, (having more seriously consider'd and compared the late Practices, and past Usurpations of the Church of *Rome*,) I sincerely think the Testimonies of the first Six Centuries most fairly Interpreted by the Divines of the Church of *England*. My Lord, I humbly beg my speedy Reconciliation: Pass by my rash and inconsiderate Aberration, and compassionate my afflicted Spirit. If Sorrow quite overwhelm, What will become of a Soul out of Communion? This is my great Grief. But, my Lord, as Flesh and Blood, I cannot but be much concern'd also for the aking Hearts of a miserable Family, continually in Tears, because ruin'd (without some speedy prevention) by my Folly. The God of Heaven and Earth make my humble Petition successful with your Grace, and that I may once more Subscribe my self

*Your Grace's most Dutiful
and Obedient Son and Servant*

EDW. SLATER.

L E T T E R I I I.

To His Grace the Lord Archbishop of Canterbury:

May it please Your Grace,

THose few Rays of Comfort, my Dear Friend Mr. H. brought me last, I hope will spread themselves into a much larger brightness. Your Grace has promised to admit me to your Presence: My Heart full of Thanks is too little a return for so great a Clemency. Yet pardon an afflicted Spirit, if I think every Minute very tedious till that happy time come. I understand by him, the great Obstacle of my farther Relief and Comfort, is, the suspicion of my sincerity: I cannot condemn it, the Hearts of Men are only known to him that made them. I wish I may testify the sincerity of mine, with the best assurances possible to be thought of, and will be glad of any assistance that can inform me of better than I can inform my self, *vis solis*. But, what I can as yet do only in Words, shall with Gods Assistance be always confirm'd by future Actions and Endeavours suitable to them.

Till I remov'd, I was at too great a distance from the possibilities of discerning the secret Intrigues of that mischievous Faction, being totally taken up in my daily Impleys, and therefore easily detain'd under their strong Delusion. But I hope no pious and charitable Heart will conceive, I can now be thought so blind, as not to see what every Man sees, *viz.* That their Aim and Practices tended to the subversion of all that was either Law or Religion. Impiety may be so cunningly dawb'd over with Artificial Colours, as may (if not blind,) yet dazzle the best of Eyes; but can it do so, when it is manifest? I humbly hope much better things will be thought of me, and Charity will plead for me in some such form as this, (a better I shall never wish) *Forgive him, he knew not what he did.*

My Lord, To those, whether of the Clergy or Laity, whom I have formerly made sorrowful for my Follies, I shall always hereafter make this return of Thankfulness, I will ever make it their comfort, that they find me

mean Object of that Joy, that even Angels in Heaven have at the Conversion of a Sinner: Those that mistrust my Sincerity, I will still, by what Methods I can take, endeavour to manifest to them, they also ought to come in, partakers of that Joy.

I have spent no small time in searching my Heart, for an affection towards those former Delusions that may lurk behind; and do assure your Grace, I find no one, nor any thing but an abhorrence of them: Nay, my Prayers have been already, and ever shall be, that all deluded by them, may speedily get from under them.

And now, my Lord, my Heart is full of Supplication to your Grace for Compassion, that I may be Reconcil'd. I'll not give your Grace the trouble, the Reading the long Enumeration of them. The Sum of them is this, *Father, I have sinned against Heaven and before Thee, and am no more worthy to be called thy Son, make me as one of thy hired Servants; So shall Bread, and not Husks, be once more the Food of*

Your Graces most humble Petitioner,

E. S.

L E T T E R I V.

To the Reverend Dr. Battely.

Reverend Sir,

Pardon an afflicted Spirit the giving you the trouble of delivering the inclosed to his Grace, if I have presumed in so doing, put it upon the account of that Christian charitable office of receiving a Stranger, which God reward to you, with the entertaining, (tho' not an Angel) yet once more a good Man, and

Your much obliged Servant,

EDW. SCLATER.

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L E T T E R V.

To His Grace, the Lord Archbishop of
C A N T E R B U R Y.

May it please Your Grace,

I Have Writ to (a) Mr. *Wilkinson*, though I assure your Grace, I cannot call to mind who he is, or that ever I converst with any Man of that Name; however, I pray God, what I have Written may be successful upon him. I humbly beg I may receive the Blessed Sacrament. My continual Prayers are for your being restored to perfect Health, and that you may live long to Gods Glory, and the Good of the Church;

(a) One perverted
to the Church of
Rome by Mr.
Sclater's Example.

I am,

Your Graces most

Obedient Petitioner,

E. S.

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